Andover Newton Bulletin

Commencement Issue

June, 1956

THE ANDOVER NEWTON BULLETIN
Vol. 48 June, 1956 No. 5

This issue is dedicated to all the members of the Class of 1956 — with deep affection and prayerful best wishes.

(Credit most of the pictures to Lenscraft Photos, Inc.)

Issued five times a year in the months of October, December, February, April and June by the Andover Newton Theological School, 210 Herrick Road, Newton Centre 59, Massachusetts. Entered as second-class matter at the post office at Boston, Massachusetts.

Andover Newton Bulletin

Commencement, 1956

TABLE OF CONTENTS

The Graduating Class Picture 2

"This Religious, Pagan America" 3
The Baccalaureate Sermon
President Herbert Gezork

"The Church and the God of Truth" 9
Excerpts from the Commencement Address
President Julius Seelye Bixler,
Colby College

"The Young Minister in the Modern Church" 11
Address to the Class
Merle R. Jordan, A'56

"Joseph's Bones" 16
Address to the Graduating Class
Dr. Paul S. Minear,
Norris Professor of New Testament

Dr. Minear's Testimonial Dinner 19

Highlights of Commencement Exercises 21

New Faculty Appointments 25

Graduating Class of 1956 27

Scholastic Honors, 1955-56 47

The Faculty Picture 46

Officers of The Andover Newton Alumni Association . . 48

Announcement of Fall Lectures . . . . Inside Back Cover

THE GRADUATING CLASS

Seated: (left to right) Dean Roy M. Pearson, Class President Merle R. Jordan, and President Herbert Gezork.
First Row: Hawkins, Chopourian, Landry, Foye, J. Williams, Church, Frederickson, Leventis, Greenwold, Gillespie, Gibb.
Second Row: D. Nelson, Mrs. Phillips, Buchanan, F. Knight, Stone, Georgacopoulos, Cory, McCowen, Jonas, Findley.
Third Row: Eugene Brown, J. Phillips, Ethridge, Henderson, W. Nelson, Grobe, Ellis, Robertson, Randall, Pirie, W. Knights, Hadfield, Edmund Brown, Withers, Coleman, Klindt.
Fourth Row: Moore, Carter, Waldron, Emmons, Sisson, Innis, W. Williams, Wilcox, Stoddard, W. Hall, Cell, Phillippe, Rice, Barber, Crowe, R. Wood.
Fifth Row: Wirsching, Woerner, Sargent, C. Smith, Wyman, Emery, Ames, Keim, Frellick, Chapman, V. Wood.
Unable to be present: Bubbis, Godson, Hanson, Lyons, McClennen, Morin, Sherwood, J. Smith, Thompson, Tyson.

This Religious, Pagan America

The Baccalaureate Sermon

By President Herbert Gezork

"So Paul, standing in the middle of the Areopagus, said: 'Men of Athens, I perceive that in every way you are very religious."
Acts 17:22

If the Apostle Paul would come to America today; if he would wander through our cities and observe the multitude of churches; if he would glance at any of our Saturday morning papers and see entire pages filled with ecclesiastical announcements; if he would browse in almost any book store and find there books dealing with religious subjects, being exhibited in prominent places; if he would stop at a restaurant and hear amidst the clinking of glasses and the rattling of dishes a crooner's voice coming from the jukebox, singing about "The Man Upstairs", and would to his amazement discover that this man upstairs is God — would he not have to say, as 1900 years ago he said to the people of Athens: "People of America, I perceive that in every way you are very religious".

Indeed we are! Half a century ago, a great many people who thought of themselves as the most advanced thinkers of their day believed quite sincerely that religion, being nothing but superstition, would inevitably disappear in the enlightened twentieth century under the irresistible forward march of reason and science. How mistaken they were! Religion has not disappeared, on the contrary: it is more influential, more pervasive, and more respected today in the life of our nation than it has been for several generations. There can be no doubt: we are living in the midst of a revival of religiousness.

Permit me to share with you just a few facts which clearly indicate this. From 1949 to 1953 the distribution of Holy Scriptures increased by 140%, and remains at an all-time high. Moreover, when asked if they believed the Bible to be the revealed Word of God, or just a piece of great literature, four out of five Americans stated emphatically that they believed in it as the revealed Word of God. One hundred years ago merely 15% of the population of our nation were church members; today the figure is over 60%. Between 1950 and 1955 church membership in this nation increased from 85 million to 97 million people. Statisticians have

figured out that if this trend should continue, by 1990 every adult in our country will be either a member of a Christian church or a Jewish synagogue. In many colleges and universities across the land departments of Religion or Bible have been established or those already existing have been greatly strengthened. Business and political leaders are holding regular prayer meetings in many cities from coast to coast. It has been said that any man running for political office today who would call himself publicly a free thinker, or who would even make such mildly caustic remarks about the organized church as Abraham Lincoln did in his time, would thereby greatly impair if not completely demolish his chances of election. The respect for religious leaders has strikingly grown within the last few years. In 1942 a cross section of the American people were asked which of certain groups was doing the most good for the country in their estimation. A majority put government leaders first, business leaders second, and religious leaders in the third place. In 1955 this estimate was exactly reversed; now religious leaders stood in the first place, business leaders in the second, and political leaders in the third. Thus graduates of a theological seminary are going out into the most respected profession in American life today. And this respect for the ministry reflects the high esteem in which religion and the church are being held in our time.

Indeed, we have come a long way from those days when religion was regarded by many as a sign of intellectual and cultural backwardness, and when the churches were definitely on the defensive. And so it might seem to some of you, that this may be an appropriate place for me to end my sermon, and for all of us to stand and after singing the Doxology to go home happily assured that these are great days for the Kingdom of God and the Cause of Christ.

II

But alas, I cannot let you do that. For there is another side to this picture of the spiritual and moral life on the contemporary American scene, a side which stands out in strange contrast to the one just described. Let me again share a few facts with you, to which could be added many, many more. Crime is growing at a rate four times as fast as that of our population increase. The famous Kinsey Reports have undisputedly revealed that in matters of personal morality, chastity, marital fidelity, the teachings of Christianity are either blithely ignored or openly rejected by a large majority of the American people. The rate of broken mar-

riages and of divorces in our nation is higher than that of any other of the so-called civilized nations of the world, and this includes godless Soviet Russia. In one American county, located in the heart of the Bible Belt, there was a higher number of legalized divorces than of solemnized marriages within one recent year. And any, even the most superficial inquiry would certainly reveal that while the Bible may be the most bought and most praised book of our time, yet there exists among Americans about its contents and its message, a greater ignorance today than ever before.

And so I could go on, mentioning fact after fact, each of them indicating that Americans think, feel, act today quite obviously and increasingly in ways that are secularistic, non-Christian, or even anti-Christian, while at the same time exhibiting every sign of a revival in religion.

What lies behind this strange contradiction of an upswing of religion on the one side, and what we shall have to call a growing paganism in American life on the other? There is no single or simple answer to this complex question. But there are at least some insights which may lead us to a deeper understanding of this baffling contradiction.

III

Here is one answer, and perhaps it is the basic one: many of our contemporaries who profess to be Christians and who belong to a Christian church are in reality worshipping other gods than the god Who is the Father of our Lord Jesus Christ. This was quite inadvertently revealed through one of the inquiries mentioned before. Here were the people who had stated emphatically that their religion was something "very important" to them. Yet, when they were asked if their religious faith had any real effect and influence on their ideas and conduct in the area of business or of politics, a considerable majority of them testified that it did not!

When I read that, I remembered a passage in Thomas Carlyle's "Heroes and Hero Worship" in which he says something like this: The chief fact about any man is his religion. But his religion is very often not that which he confesses with his lips, but that in which he most deeply believes, often without admitting it even to himself and much less to others. This is bound to determine his choices, to form his attitude, and to make him the person he

really is. So Carlyle. Must we then not ask: Is perhaps much of this revival of religion of which we hear and read so much in our day, nothing but a thin veneer, an impressive decorative item, a Sunday morning bow to God; while there where life really is lived, where choices of importance are daily made, many of us serve other gods, and not the God of the Christian faith?

So we condemn the materialistic philosophy of Communism, but in practice much of American thinking is permeated with the same materialistic spirit which sees and judges almost everything in terms of economic processes, of industrial advance, of material betterment. A pamphlet published by a leading American business organization stated not long ago: "American business will save the world." This from the Christian perspective is just as wrong as when the men of the Kremlin proclaim that the Communist revolution will save the world. Yet this is doubtless the gospel of many people in our time: perpetual prosperity, more and more gadgets to make out of life a push-button country club existence; a steak in every ice box, a television set in every living room, a car in every garage . . .

Then there is another idol: the American Way of Life. Because we are the nation which represents the strongest and last line of defense in the conflict of the free world against the totalitarian tyrannies of our time; because we as a nation are standing for the great ideals of freedom, human rights, dignity of the individual; therefore many today are tempted to identify the cause of America with the Will of God. Having lived under totalitarianism, I certainly would want to be the last to disparage these great and precious ideals. Yet wherever the Christian Faith is simply used to sanction and validate them, where the Holy and Righteous God is made into a champion of America, endorsing American purposes and goals, sponsoring American right and might, there you have idolatry in its perhaps subtlest and therefore most dangerous form: and that is Paganism!

And yet another false god which many of our contemporaries have set up for themselves is Peace of Mind. Of course it is quite understandable that out of the anxieties and tensions of our turbulent and hectic lives we seek calm and poise. And truly enough, Christians ought to have a serenity and peace which is fed from springs that are not of this world. But wherever Peace of Mind becomes the supreme objective, you have no longer Christianity, but Stoicism. The Peace of God of which the Bible speaks and which comes out of a surrender to the Will of God, is

something greatly different from the Peace of Mind which many contemporaries aim at. The Christian is not offered a road to escape from this world, but a task to transform the world. The supreme image of the Christian Faith is not a Shangri La of otherwordliness, not a Buddha sitting serenely among lotus flowers, but it is a man, hanging on a cross, sharing and bearing the agony of the world.

There stands in the heart of the city of Rome an ancient temple, the Pantheon, dating back to pre-Christian times. It was dedicated to the worship not of one single deity, but to that of all the gods who had devotees among the people of Rome — a symbol of mutual toleration between the ancient pagan cults. When the Christian gospel was first proclaimed in Rome, the followers of the other religions were quite ready and willing to receive the Christian God in their midst, as one of them, and to make a room for Him in their Pantheon. But the Christians steadfastly and stubbornly refused to accept such tolerance. They claimed that all other gods were false idols and that there was only one true God, the Father of Jesus Christ. It was at this point that the long and bitter struggle between the Christian faith and the pagan religions ensued, a struggle which led many a Christian to a martyr's death, but which ended with the victory of Christianity.

But the new paganism is different. It does not remind me of the Pantheon, but rather of a statue of Christ which I once heard E. Stanley Jones describe and which he saw in a courtroom in South America. This statue contained a secret mechanism that made the figure of Christ nod his head each time the judge pushed a hidden button. Is not so Christ often used to give his approval to all kinds of human purposes and goals, rendering them divine sanction? Is this not the devil at his diabolic best? But across the centuries rings the thunder from Sinai, and the God who spoke to the wayward children of Israel is the same Who is speaking to us: "Thou shalt have no other gods before me".

IV

And what about the Church? Those of us who love it and serve it, know only too well that the Church too is always in peril of succumbing to the temptations of this new Paganism. In its desire for approval, in its cult of size and numbers and bigness, in its striving for inclusiveness, has it not often made its gates so wide that membership in it means and demands less than membership in a fraternal order, or a labor union, or service club? In its mes-

sage, has it not been like those pictures of Christ which so often adorn the walls of our meetinghouses: the gentle, dreamy Anglo Saxon, so smooth and soothing? And what about its own life and practices? The Church deplores the class divisions of society, yet reveals the same divisions in its own ranks; the Church demands that the nations live at peace with each other, yet Christian groups cannot live in peace among themselves: the Church denounces race conflict, yet Jim Crow sits so often at its own communion table. Let judgment begin on the House of God, and let the Church also repent for its flirting with false idols.

This is Whitsunday, a day much neglected by the Church in our country, but kept as one of the high and holy feasts by Christendom in many other parts of the world. This was the day of Pentecost, when the Holy Spirit was given to the disciples. And just as on that day long ago people asked of the apostles: "Brethren, what shall we do?" So there is today much deep longing and earnest asking in many hearts: "What shall we do?" God grant that the Church of Jesus Christ and its ministers may not offer the false answers, the easy answers, the answers which many expect and want to hear. May the Church have the right answer in its message to our world, the ancient yet ever new one: Let us return unto the Lord, and He will have mercy upon us; and to our God, for He will abundantly pardon!

Graduating students to foreign fields: Left to right, Mr. Guiragos Chopourian, Cyprus; Rev. & Mrs. Donald Ellis to Belgian Congo; Rev. & Mrs. John Phillips to India and Rev. Johannes Wirsching, Germany.

The Church and the God of Truth

Excerpts from the Commencement Address

By

President J. Seelye Bixler
Colby College

I speak to you not as a prophet or the son of a prophet but merely as a humble college president (assuming that this is not a contradiction of terms) and as one who should know a little about what college students and young college graduates expect of the churches they plan to join. In my judgment what they want is a church where they can continue to think. They are looking for a church where the atmosphere is favorable to thought, where thinking is not restricted and where more than lip service is paid to the ideal of freedom of belief.

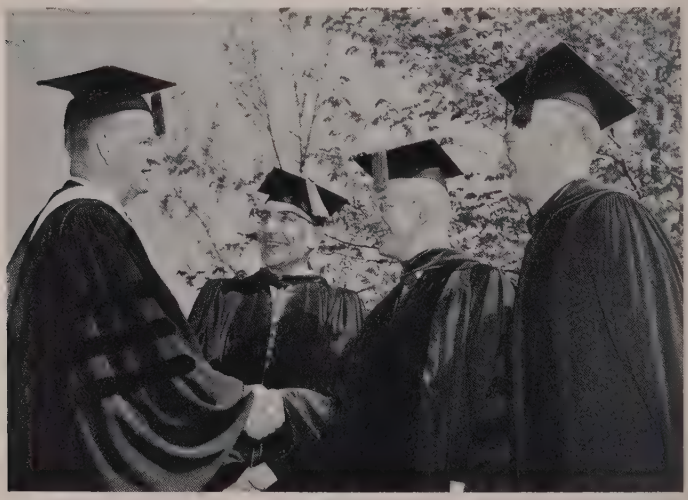
This means in the first place that the minister must himself be a person for whom the problems of thought and belief were not put aside along with books on exegesis when he left the seminary. You will recall the story of the minister who asked his colleague: "Have you kept up your Hebrew?" "Yes" said the other, "up on the top shelf." For the minister who is to appeal to young college graduates not Hebrew necessarily, but other seminary studies must be continued objects of lively interest. He must see that just because religion means commitment to the ultimate reality it must imply knowledge of this reality and that the problems of what knowledge is and how it can be won are an essential part of the problem of what religious faith itself is. He must also understand the religious quality of the obligation that the truth itself lays upon us. Whatever else God may be He is surely a God of truth and one of the surest clues to the nature of His will for us is found in the inescapable demand that we seek the truth and obey it. Faith and reason are not at odds. The two kinds of loyalty exercise different types of claims on us but they are completely harmonious and each supplements the other.

This means in the second place that the young college graduate is looking for a church with a lively feeling for its teaching mission.

Never before have people been so eager for ideas; never have teaching agencies had such an alert audience. The church has an unique opportunity to provide the kind of environment where

ideas can be presented in a creative way. One of the most important signs of the times is the current interest in adult education. The church can stimulate the type of interest and enthusiasm that makes education flourish. Problems of the family and home, of society and government, of literature and taste take an added significance when presented with a religious purpose and criticized from a religious point of view. Few subjects are as fascinating as the history of religions or as relevant to thought and conduct as the philosophy and psychology of religion. Today the church is looked upon as the keeper of the conscience of the community. But there is a growing demand that this conscience be as intelligent, as well-informed, and as reflective as it can be made.

Sunday school must therefore be supplemented by week-day school held in church parlor or auditorium. Religious education should be beamed not merely at the young but at the middle aged and elderly as well. The battle to make the church a center for social work has been won. Our next aim should be to make it into an educational and intellectual center where ideas enrich worship and inquiry, study, and learning contribute to the completeness of religious commitment. In this effort the young college graduate is ready to play his part.



President Emeritus Everett C. Herrick, speaker for the 55-year class, greets Rev. Henry E. Oxnard, class of 1894, oldest alumnus present at the Alumni Day dinner May 21.

The Young Minister in the Modern Church

The Address to the Graduating Class

By Merle R. Jordan A '56
Class President

Necessarily I must speak in generalities about the young minister and the modern church. Nevertheless, I hope the generalities will be particular or relevant enough that they will cause young ministers (and perhaps older ones also) as well as other people in the modern church to re-evaluate who they are and what they are doing in our church life.

We begin with a caricature of the modern American church. Any exaggerated lines drawn are vital to bring out the disfigurement which mars the face of too many of our local Protestant churches.

The second letter to Timothy draws the outline of this caricature with the phrase "holding the form of religion but denying the power of it!"

The modern church has the form of religion to a high degree. It has such form that the Antioch church of New Testament times would seem like an emaciated, disorganized, 98-pound weakling. But as J. B. Phillips says, it was just that "vigorous and flexible weakling that literally turned the world upside down before the modern church became fat and short of breath through prosperity, or muscle-bound by over-organization. For if the church of New Testament times was uncomplicated and naive by modern standards, we have ruefully to admit that they were open on the Godward side in a way that is almost unknown today." An intelligent reading of the Book of the Acts of the Apostles attests to that fact.

The modern church holds the form of religion but denies the power of it.

The church of today with its bustling activities, meetings, suppers, and general folderol may raise the church roof and turn some furniture upside down but individual lives and the word itself are not turned upside down for the most part.

Our churches may "fellowship" people to death with social functions but seldom "fellowship" them into an abundant spiritual life.

Our people may know the spirit of a good fellow, but they are largely unacquainted with the Holy Spirit.

The modern church has the earthquake, wind, and fire – but not very often the still small voice.

There are the earthquakes of personality clashes.

There are the winds of humankind which threaten to huff and puff and blow the local church in — if their personal ambitions and desires aren't met.

The fires in the church kitchen and in the home kitchens are ever burning to provide food and refreshments for church functions.

But there is little time to hear the still small voice.

The religion of good deeds and good times becomes the rotten, infested fruits of people whose spiritual roots are dead.

Humanitarianism becomes the substitute for Christianity.

People say a respectable "yes" to the one question which we ministers dare ask them. "Do you accept Christ as your Lord and Saviour?" But if we turn the question around and ask "What does it mean to you that Christ is your Lord and Saviour?" how many are sadly befuddled and dumbfounded.

Activity has come to mean accomplishment, when it can mean destruction.

A merry-go-round is active but where is it going? The idea of having foodless food sales is a symbol of the purposelessness of so much of church life. In general the modern local church does not move like a mighty army. It is not guided by the Holy Spirit. Its one foundation seems anything but Jesus Christ even though His Name be mumbled regularly.

Cold, crude lines have been drawn of the caricature of the modern church holding the form of religion but denying the power of it.

The young minister stands in the midst of this modern church. Second Timothy speaks a warning to him with the words: "No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him."

Yet does not the young minister in the modern church often feel like a soldier of Christ entangled in civilian pursuits! He becomes the cyclical personality trying to catch the reins of this wildly careening creature called his church.

From Union Theological Seminary's research on the ministry reported recently in "The Christian Century" we hear that "the theology ministers hold and the seminary instruction they receive place the roles they perform in the parish in one priority order. But they actually spend most of their time doing those things they feel are least important." A dilemma which the young minister finds so real! The temptation — the call — the feeling of need even — to abandon the main and proper work of the ministry in order to please the church constituency, to steer the more peaceful course in the life of the church or to scale the heights of ecclesiastical ambition.

H. Richard Niebuhr in his recent book "The Purpose of the Church and Its Ministry" is also aware of the minister becoming entangled in civilian pursuits and losing a clear-cut conception of the ministry.

Young ministers may find themselves asking "Did our seminary professors spend most of their time lecturing on the church on the corner as God's instrument of redemption or as the meeting place and club for good people, or on the elect people chosen for a mission under a cross or for respectability on a plush carpet?"

Did our professors speak of sin, grace, justification by faith, prayer, salvation — or good times, attendance, benefit teas, etc.?

Where do all these things fit into our ministry?

And so after another day, wearied and tired, the young minister wonders what he has been really doing, to what and to whom he has been leading people. He may ask, "Have I really ever led anyone to Christ?" "Have I led anyone nearer to Him today?"

And if he still has any sensitivity of spirit left, he will remember those haunting words of Søren Kierkegaard to the effect that the only reason there is a ministry or even a church is because a man called Jesus Christ was crucified on a cross.

And he wonders about himself and his church as to what relationship each has to the crucified and risen Lord.

For as a soldier of Jesus Christ he so often sees himself as well as his church entangled in civilian pursuits.

What then is the role of the young minister in the modern church?

First it is for the young minister himself to remove his own mistiness from the conception of his ministry. It is to seek to establish the primary reasons of his ministry so that he will have a sure knowledge of why he is ministering. It is to become the soldier of Jesus Christ who does not get entangled in civilian pursuits but aims to satisfy the one who has enlisted him.

Thus, as Dr. Richard Niebuhr points out "the minister who knows what he is doing is able to resist the many pressures to which he is subject from lay groups in the churches, from society, from denominational headquarters, and from within himself, however hard he must fight to keep his ship on its course; but the man who has no such determinative principle falls victim to the forces of all the winds and waves that strike upon him."

Thus with a sense of security within himself as to the central task of his ministry he can turn resolutely to the local church.

So in the second place he must help the church to go beyond the form of religion and to seek and to find the power of religion.

Out of love, always out of love, he must ask questions of his people — often disturbing provocative questions as to what the local church is and is doing. He questions them "What is the Church? What is your small church group and what is it trying to be and do?"

For he knows the power of the gospel, its ability to transform lives and human society, and this fact will not let him be satisfied with a paltry mediocrity of church life.

As long as there are women plagued by loneliness, personal and family problems, contemplating suicide, etc., the young minister has a responsibility to raise questions to the women's groups of the church as to what they are and are doing.

As long as there are men, often the pillars of the church who are religiously illiterate to the extent that business setbacks, family tragedy, guilt feelings, etc., leave them with nothing to live for, the young minister must raise questions.

He must raise questions about organizations, activities, functions of the church life that are usually justified on the basis that these are the threshholds to the deeper realities of Christianity and the church — threshholds that often remain only threshholds or even less for decades.

For the young minister knows that the church has in her keeping the secrets of prayer and meditation — the riches of the truly abundant and joyful life. He cannot stand to see them kept with the antiques of the attic or in the icebox of social respectability.

Faith isn't to get lost in fund-raising campaigns.

The pearls of prayer aren't to be buried in the garbage of gossip.

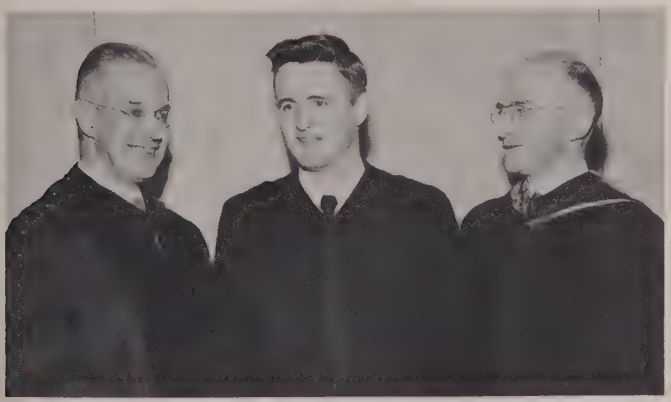
Christian love is not to be watered down to a superficial social fellowship.

Seek ye first the Kingdom of God.

Seek ye first the power of religion and not the form alone.

The first sermon I ever wrote at Andover Newton came back with the main critical comment that all the points had been structured in a negative fashion. The Homiletics Department may think I haven't progressed very far in four years.

Yet it is only by serious, sober, realistic and necessarily negative reflections on modern church life and the young minister that we will come to positive thinking and action. And that then by the grace of God the modern church might reclaim the power of the Christian faith and the young minister "take his share of suffering as a good soldier of Jesus Christ."



Class President and Class Speaker for the graduating class Merle R. Jordan, together with President Herbert Gezork (left) and Dean Roy M. Pearson (right)

Joseph's Bones

The Address to the Graduating Class

By Dr. Paul S. Minear
Norris Professor of New Testament

We have now almost terminated that curious academic debauch called Commencement. Over our faces has crept the daze which follows the writing (and the reading) of final essays and examinations. This is a time when we want our words to mean more than usual, but a time when we find that they mean less than usual. For the meanings of our speech prove less impressive than the meanings conveyed by this ritualistic ballet, across the platform, punctuated by receiving the diploma and the official handshake. In this setting colorful words lose their color and truths become platitudes, because spontaneous emotions exert stronger pressures on our hearts than words can exert upon our minds.

The situation recalls some convictions which Douglas Steere expressed in his Ingersoll Lecture at Harvard. In this lecture on immortality, Dr. Steere told of the practice which each of us gets in dying. We practice dying by dying little deaths. When a parent sees his child start off for kindergarten for the first time, the parent dies a little death. Now the child will suffer from dangers from which the parent can no longer shield him. He is on his own. Yet out of that hesitant separation, something stronger emerges in both child and parents. Each becomes more independent, and yet more

interdependent. Out of the little dying, something comes alive. Out of mutual sacrifice, a new mutuality is born.

By analogy, each of you graduates, and each of your parents, has endured many little deaths: on that day when you first left home for college; on that day when you said *yes* to the claims of the ministry; on that day when you surrendered your independence in marriage; at that point of no return represented by ordination; and now, when, prepared for a lonely vocation in the modern wilderness, you venture beyond the next turn in the trail. In terms of your discipleship to Christ, all these little deaths are lessons in dying daily, teaching you how to fulfill your baptism of dying with Christ. These little deaths point ever more surely to the power of the resurrection, which has drawn you into this pilgrimage of faith.

To you at this juncture I hold up a picture which appears in both the Old and the New Testaments. It is a picture of Joseph, at the end of his long life in an alien land. In the years of adversity he had learned to see God's power for good in the evil of his brother's treachery. In years of prosperity he had learned to identify himself with his starving kinfolk who had come to beg bread. Against great odds, he had achieved success, security, prestige and power. Against even greater odds, he had remained loyal to the God of Israel rather than the gods of Pharoah. Now look at this snapshot from the Epistle to the Hebrews: "By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones" (11:22).

He "gave directions concerning his bones". What does this signify? It sounds like a riddle until we note the connection between this command and the exodus. Joseph chose for his bones not a resting place in Egypt but a restless place among the pilgrim people of God. The Genesis record is longer. Joseph says: "I am about to die; but God will visit you and bring you up out of this land to the land which he swore to Abraham, to Isaac and to Jacob" (50:24). See how this command concerning his bones links the whole story of Joseph, *by retrospect,* to the promise which God had given to his ancestors in faith. See how the same command links the dying Joseph, *in prospect,* to the future fulfillment of this promise to his decendants in faith. And note how that command, *at the very moment* it was given, even the moment of death, demonstrated Joseph's solidarity with the communion of saints, his partnership in the faith of all those who, as strangers and exiles on earth, seek the City of God. When Joseph gave directions concerning his bones, he was pointing in the direction of his homeland.

His photograph at death throws light upon all the little deaths through which we, too, may incarnate the faith of pilgrims and the hope of saints.

Will the graduates rise:

I give you but a single charge: Fulfill your vocation.

If you fulfill your vocation, the story of your life will point backward to the promise by which God has from the beginning called his people into their strange ministry to all the earth's peoples.

If you fulfill your vocation, your story will witness to the power of the one hope that belongs to your calling: eternal life in the glorious City of our God.

If you fulfill your vocation, the little deaths will manifest your participation, day after day, in fellowship with Him who says anew, day after day: "If anyone would be my disciple, let him deny himself, take up his cross, and follow me."

Speaking for your teachers, let me assure you of our confidence that the God of Joseph and of Jesus *will* watch over your going out and your coming in from this day forward.

Edgar M. and Mrs. (Jean) Randle and the twins, Paula and Donna looking over the flowers outside the home of President and Mrs. Gezork during the reception at the President's House.

Testimonial Dinner

for

Dr. Paul S. Minear

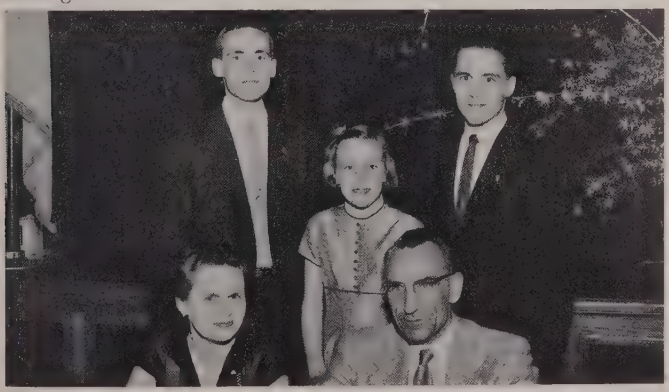
Norris Professor of New Testament

On May 8 a Testimonial Dinner was given in Noyes Hall for Dr. Paul S. Minear and his family who will be leaving us this fall for Yale Divinity School. More than 200 of the students and their wives, members of the faculty and their families, the administrative staff of the School and some of the trustees attended this tribute to Dr. Minear for the great contribution which he has made to Andover Newton in the past twelve years.

The program itself opened with the invocation by Dr. Roger Hazelton; Dean Emeritus Vaughan Dabney in his usual inimitable style reviewed the highlights of Dr. Minear and his family during their minstry to Andover Newton; Mr. Ralph Maclean with the help of the choir and faculty provided both light and serious music for the occasion; bringing words of appreciation from the School was Dr. Gezork; from the trustees, Mr. Rothwell; from the students, John Washington; and from the faculty, Dr. Tuck. Dean Pearson officiated as master of ceremonies of this delightful but sad occasion.

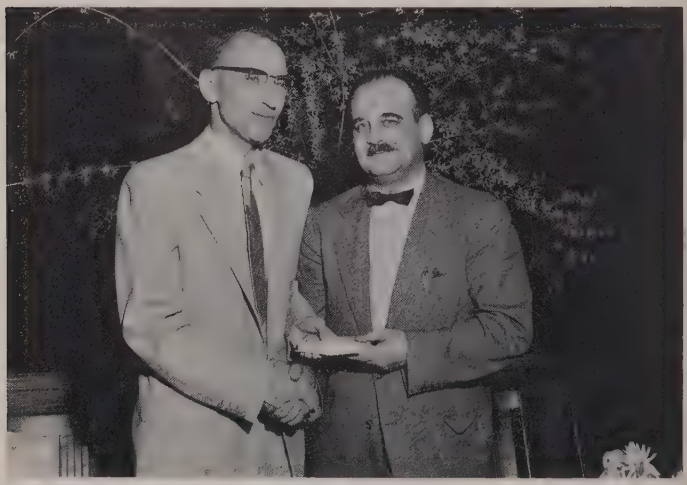
The students presented Dr. Minear with a leather desk set and lamp and Dr. Billinsky presented a cash gift from the faculty and trustees to be used to purchase a bust of Søren Kierkegaard, which was known to be something Dr. Minear would very much enjoy.

Dr. Minear and Mrs. Minear reviewed their pleasant associations with the School, and members of the faculty. Dr. Dunstan gave the closing benediction.



Testimonial Dinner on May 8 for Dr. Paul S. Minear and family. Shown seated, Mrs. Gladys Minear and Dr. Paul S. Minear; standing Larry, Anita and Richard.

John Washington (second from left) presents lamp and desk set to Dr. Minear from the students at Testimonial Dinner.



Dr. John M. Billinsky (right) presents gift from trustees and faculty to Dr. Minear at Testimonial Dinner.

Highlights of Commencement Exercises

BACCALAUREATE — Sunday, May 20, 1956, The First Church (Congregational) in Newton Centre, Massachusetts.

The graduating class of 74, largest in the School's 149-year history, together with trustees, faculty, and friends, filled First Church on Sunday evening to hear President Herbert Gezork give the Baccalaureate address entitled "This Religious, Pagan America." The text of this challenging address is included in this Bulletin.

Following the Baccalaureate service graduates, members of their families, faculty, trustees and friends attended a Communion service in the Chapel on the Hill with Dean Pearson and President Gezork ministering at the Communion table.

COMMENCEMENT — Monday, May 21, 1956, The First Baptist Church in Newton Centre, Massachusetts.

After taking the class picture on the steps of Hills Memorial Library, the graduates, faculty, speakers, trustees, and members of the choir marched in procession from Colby Hall (see cover picture), to the First Baptist Church at the foot of the Hill. More than 600 attended these Commencement exercises and heard President J. Seelye Bixler of Colby College give the Commencement address entitled "The Church and the God of Truth." The address to the graduating class by a member of the faculty was given by Dr. Paul S. Minear, Norris Professor of New Testament on the subject "Joseph's Bones." The President of this year's graduating class, Merle R. Jordan, spoke for the graduating class on the subject "The Young Minister in the Modern Church." Excerpts from Dr. Bixler's address together with Dr. Minear's and Mr. Jordan's talks are included in this issue of the Bulletin.

Of the 74 graduates who received their degrees from President Gezork and Dean Pearson 62 received a Bachelor of Divinity, 4 of whom also received the Master of Sacred Theology degree, and one a Master of Religious Education degree; 7 received the degree of Master of Sacred Theology; and 6 the degree of Master of Religious Education. Those who graduated cum laude were Merle Jordan, Robert Sisson, Winifred Church, and Paul Chapman.

ALUMNI LUNCHEON and Annual Meetings in Noyes Hall.

With more than 250 alumni present, including this year's graduates, after dinner speeches were made by Dr. Everett C. Herrick, President Emeritus, for the Newton 55-year class; Rev. Alfred W. Stone for the Andover 40-year class; Rev. Heywood M. Foreman for the Newton 25-year class; Rev. R. Berwyn Daniel for the Andover 10-year class; and Robert E. Sisson for the graduating class.

This was a most significant meeting because of action previously approved. At the Mid-Winter meeting the two alumni associations were officially joined into one, to be known as The Andover Newton Alumni Association. New officers were elected in accordance with the bylaws adopted. Those elected are listed on page 48.

This joining together of the two societies was accomplished in conjunction with the 25th Anniversary of the affiliation of Andover Theological Seminary and The Newton Theological Institution. As Dr. Herrick said, the alumni are showing the trustees the way for future action. In view of the significance of this occasion, Mr. Herbert Stevenson, Comptroller, presented to the incoming President of the new alumni association, Dr. John Scammon, a gavel and block made from timbers removed from Bartlett Hall built in Andover in 1820 and from Farwell Hall built in Newton in 1827. An appropriate plaque is attached to the block commemorating this 25th Anniversary of the affiliation. (Plaque courtesy of Carroll E. Whittemore Associates.)

Outgoing presidents, Rev. Joseph Sisk and Rev. Nathanael Guptill, presented checks totaling $250 to the School on behalf of the alumni societies as a special contribution on this 25th Anniversary of the affiliation. Mr. Paul Dunn, Assistant to the President, reported on the alumni participation in this year's current support effort. Including the $250 gift presented at the meeting, the alumni passed their minimum goal with total contributions in the amount of $3,051. As this generous amount had been received from relatively few alumni, Mr. Dunn said he hoped that the alumni could reach their challenge goal of $5,000 by June 30, and felt sure that this could be accomplished if each alumnus would make some contribution before that date.

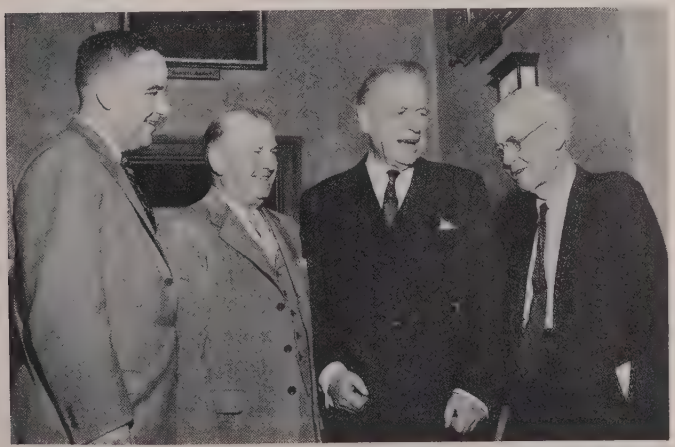
Dean Pearson spoke of the progress of Andover Newton since 1931 and President Gezork discussed the hopes for the future of the School. Dr. Gezork also took this occasion to present a corsage

and check to Mrs. Dorothy Mirick in honor of the anniversary this month of her 30 years of service as Secretary to three Presidents of the School.

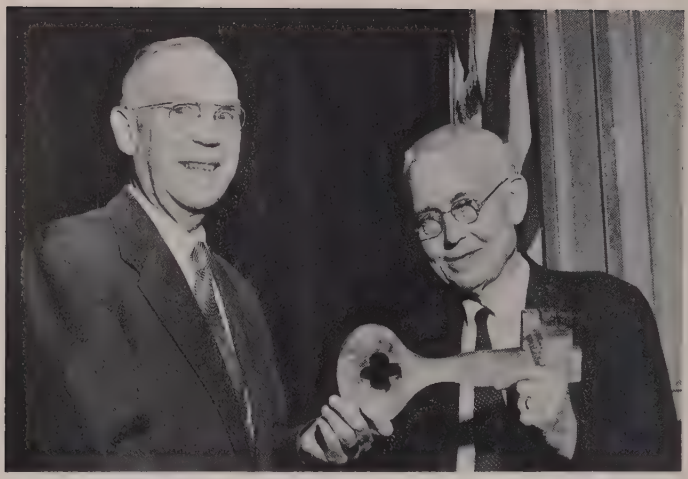
One of the delightful incidents of the Alumni Luncheon was the exchanging of the keys by President Emeritus Herrick and Dean Emeritus Vaughan Dabney, in which they re-enacted the inauguration of Dean Dabney 25 years ago. Professor Emeritus James P. Berkeley gave the prayer constituting the new alumni association. In reference to the new alumni association, the bylaws provide that the duties, rights, and privileges of the members of each of the societies now joined in the one association be protected. This particularly refers to the election of trustees as they related to the alumni.

RECEPTION at the President's house.

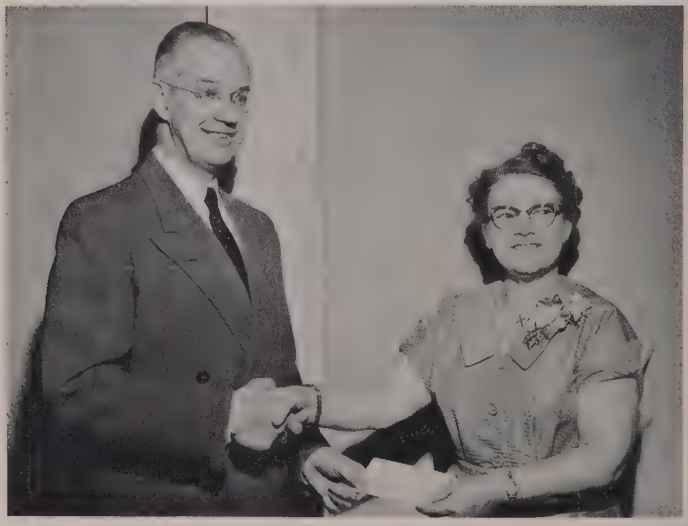
President and Mrs. Gezork and Dean and Mrs. Pearson greeted the graduates, their families, the alumni, trustees, and friends of the School at the annual reception at the President's House following the alumni meetings in Noyes Hall. With the assistance of several of the faculty wives refreshments were served to the many who attended this final function in this year's Commencement program.



Class speakers at Alumni Day Luncheon May 21: (left to right) Robert E. Sisson, class of 1956; Heywood M. Foreman, class of 1931; Alfred W. Stone, class of 1916; and President Emeritus Everett C. Herrick, class of 1901. R. Berwyn Daniel, class of 1946 (unable to be included in this picture).



Dean Emeritus Vaughan Dabney (left) and President Emeritus Everett C. Herrick (right) re-enact the giving of the key ceremony of Dean Dabney's inauguration in 1931 as one of the special events signifying the 25-year affiliation of Andover and Newton.



President Herbert Gezork presents check to Mrs. Dorothy A. Mirick on her anniversary of 30 years of service as secretary to three Presidents of the School.

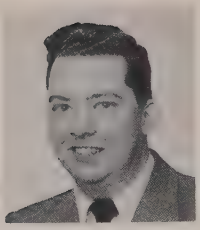
New Faculty Appointments

President Herbert Gezork and Dean Roy M. Pearson recently announced the following significant appointment to the faculty and change in faculty status.

The vacancy caused by Dr. Minear's going to Yale Divinity School has been filled by the appointment of Dr. S. MacLean Gilmour, former Principal of Queen's Theological School in Kingston, Ontario, as the new Norris Professor of New Testament.

Dr. Gilmour studied at the University of Manitoba, A.B. 1924 and at Union Theological Seminary, B.D. 1928. As a travelling fellow from Union, he studied at the University of Marburg, Germany, for two years. He received his Ph.D. degree from Chicago Theological Seminary in 1937.

Ordained in the United Church of Canada, Dr. Gilmour has taught at Queen's Theological School since 1931, holding posts successively as instructor in German, associate professor and professor of religion in the University, and Principal of the Theological College. During the war Dr. Gilmour was a squadron leader in the Chaplaincy Corps of the Royal Canadian Air Force from 1941-45. A contributor to many U. S. and Canadian journals, Dr. Gilmour also wrote the introduction and exegesis on the Gospel of Luke, Interpreter's Bible, vol. 8.



EUGENE EDWARD BROWN, B.D. and M.R.E. Born South Bend, Indiana, November 24, 1930. Indiana State Teachers College. Field work: Primary Dept. Supt., White Street Baptist Church, East Boston, Mass.; Youth Worker, First Baptist Church, Leominster, Mass.; Assistant in Religious Education, Second Congregational Church, Beverly, Mass. Student offices and organizations: Member of Social Committee, Treasurer of Andover Newton Benevolence Fund. Permanent address: R.R. #2, Box 121, Bicknell, Indiana. Thesis: "The Use of the Bible in Choric Speech in the Church School."

ROGER EARLE BUCHANAN, B.D. Born New Kensington, Pa., August 22, 1929. Iowa State College. Field work: Youth Director for the Winchester Baptist Church; Assistant to the Pastor, First Baptist Church in Newton, Mass. Present work: Pastor of the Baptist and Congregational Churches in Brentwood, N.H.; and Chaplain of the Rockingham County Home. Permanent address: Wexford, Pa.

ROBERT LESLIE CARTER, JR., B.D. Born Boston, Mass., April 3, 1931. Gordon College, Gordon Divinity School. Field work: Assistant to the Pastor, Metropolitan Baptist Church, Boston, Mass.; Pastor, Calvary Baptist Church, Haverhill, Mass. Present work: Pastor, Calvary Baptist Church, Haverhill, Mass. Permanent address: 9 Ashland Street, Haverhill, Mass.

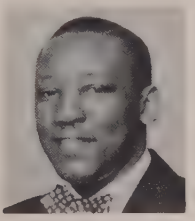
EDWARD CHARLES CELL, B.D. Born Elizabeth, N.J., October 5, 1928. Boston University. Field work: Pastor, East Hampstead Union Church, N.H.; Pastor, First Evangelical Congregational Church, Dracut, Mass. Present work: candidate for Ph.D. degree at Princeton University. Permanent address: Princeton University, Princeton, N.J.

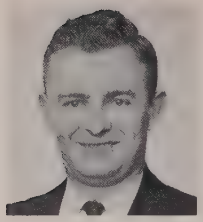
PAUL KINGSLEY CHAPMAN, B.D. Born Providence, R.I., September 11, 1931. Brown University. Field work: Pastor, Community Chapel, Prudence Island, R.I. Assistant, Old Cambridge Baptist Church. Student offices and organizations: Vice-President, Student Association; Executive Committee; U.S.C.C.; President, New England Interseminary Movement. Permanent address: 20 Dewey Street, Providence, R.I. Thesis: "The Monastic Ideal in the Service of Protestantism."

GUIRAGOS HAROUTUNE CHOPOURIAN, M.R.E. Born Adana, Turkey, January 15, 1914. American University of Beirut; Near East School of Theology, Beirut. Field work: Armenian Congregational Churches of Methuen and Haverhill, Mass. Present work: Student pastor at Armenian Congregational Churches of Methuen and Haverhill, Mass. Permanent address: Larnaca, Cyprus. Thesis: "Discipline and Christian Nurture."

WINIFRED RUTH CHURCH, B.D. Born Stevens Point, Wis., September 20, 1928. Central State Teachers College; University of Wisconsin. Field work: Junior Department, Second Congregational Church, West Newton, Mass.; Youth Worker, First Baptist Church, Holliston, Mass.; Adult Bible Course, Congregational Church, South Easton, Mass. Student offices and organizations: Interseminary Chairman; Class Secretary. Present work: Candidate for Ph.D. degree, Drew University, Madison, N.J. Permanent address: South River Drive, Stevens Point, Wis. Thesis: "A Study of the Greek Verbs ἐγγίζω and φθάνω as it Relates to the New Testament Understanding of The Kingdom of God."

CHARLES LEROY COLEMAN, B.D. and S.T.M. Born Cairo, Georgia, June 8, 1925. Shaw University. Field work: Ebenezer Baptist Church, Boston; Boston Baptist Bethel; Student pastor, Second Baptist Church, Greenfield, Mass. Present work: Student pastor, Second Baptist Church, Greenfield, Mass. Permanent address: Clairton, Pa. Thesis: "A History of the Negro Baptist in Boston, 1800-1875."



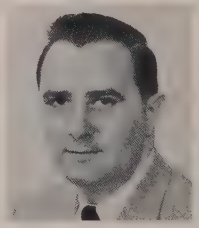


GEORGE LEWIS CORY, JR., B.D. Born Englewood, N.J., June 20, 1929. Bates College. Field work: Minister of Youth, United Church in Walpole, Walpole, Mass. Present work: Pastor, First and Second Congregational Churches, Royalston, Mass. Permanent address: Royalston, Mass.

JOHN RUTLEDGE CROWE, B.D. Born New Haven, Conn., March 26, 1927. University of Connecticut. Field work: First Congregational Church, Wakefield, Mass.; Payson Park Church, Belmont, Mass.; First Church in Newton, Mass. Student offices and organizations: Chairman, Social Action Committee. Present work: Pastor, Calvary Community Church; Congregational Church, North Bridgton, Maine. Permanent address: Harrison, Maine.

DONALD LLEWELLYN ELLIS, B.D. Born Crawfordsville, Indiana, May 20, 1926. Purdue University; Case Institute of Technology; Butler University. Field work: Assoc. Minister, First Baptist Church, Malden, Mass.; Minister, First Baptist Church, Methuen, Mass. Present work: American Baptist Foreign Missionary. Permanent address: Middle Road, Jeffersonville, Indiana. Thesis: "A History of the First Baptist Church, Methuen, Mass."

HAZEN MERRILL EMERY, JR., B.D. Born Haverhill, Mass., September 28, 1928. William Jewell College, Boston University. Field work: Interim pastor, Groveland Congregational Church; Student pastor, Centre Congregational Church in Northbridge, Mass. Student offices and organizations: Interseminary Representative; President, Senior Class. Present work: Student pastor, Centre Congregational Church, Northbridge, Mass. Permanent address: 250 Austin Street, West Newton, Mass. Thesis: "The Person and Work of Jesus Christ in the Fourth Gospel."

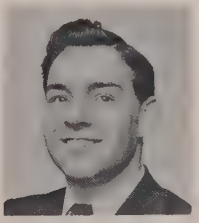


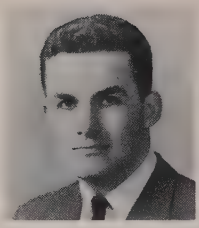
DAVID WARREN EMMONS, B.D. Born Arlington, Mass., September 16, 1918. Middlebury College. Field work: Youth Worker and Director of Religious Education, First Congregational Church, Wellesley Hills, Mass. Student pastor, First Congregational Church, Rowley, Mass. Student offices and organizations: Treasurer, Senior Class; Executive Committee, Intern Class. Present work: Pastor, First Congregational Church, Rowley, Mass. Permanent address: Main Street, Rowley, Mass.

GENE BENJAMIN ETHRIDGE, B.D. Born Dublin, Georgia, October 26, 1928. Mercer University. Field work: First Baptist Church, North Oxford, Mass. Present work: Pastor, First Baptist Church, North Oxford, Mass. Permanent address: 505 Screven Avenue, Savannah, Georgia.

WILLIAM CECIL FINDLEY, S.T.M. Born Drummond, Okla., March 12, 1930. North Central College; Evangelical Theological Seminary. Field work: Congregational and Methodist Churches, Newfield, Maine. Student offices and organizations: President, Junior Class; Deputation Chairman. Present work: Congregational and Methodist Churches, Newfield, Maine. Permanent address: 6416 Rockhill Road, Kansas City 10, Mo. Thesis: "The Place of Clinical Training within Theological Education."

ARTHUR NEWELL FOYE, B.D. and S.T.M. Born Boston, Mass., November 6, 1930. Boston University. Field work: Youth Director, First Baptist Church, Natick, Mass.; Youth Advisor, Framingham Baptist Association; Youth Advisor, Old Colony Association. Present work: Pastor, First Baptist Church, Marshfield, Mass. Permanent address: School Street, Marshfield, Mass. Thesis: "A Clinical Interpretation of Faith."





JOHN CLEMENT FREDERICKSON, B.D. and S.T.M. Born Bridgeport, Conn., June 27, 1927. Oberlin College, Boston University. Field work: Youth Worker, Roslindale Congregational Church, Roslindale, Mass.; Director of Religious Education, First Congregational Church, Norwood, Mass.; Pastor, First Congregational Church, Paxton, Mass. Permanent address: 18 West St., Paxton, Mass. Thesis: "Basic Principles of Marriage Counseling."

FRANCIS INNES FRELLICK, S.T.M. Born Brockton, Mass., April 22, 1930. Dartmouth College, The Newton Theological Institution. Field work: First Baptist Church, Norwood, Mass. Student offices and organizations: Chairman, Community Life Committee. Present work: Student Representative, South End Project, Boston. Permanent address: Old Westfield Road, Granville, Mass. Thesis: "The Ministry of the Christian Church to the Juvenile Delinquent."

NICHOLAS ELIAS GEORGACOPOULOS, B.D. Born Athens, Greece, December 15, 1930. Greek Orthodox Theological Institute. Field work: Pastor of Greek Orthodox Church, Ipswich, Mass. Present work: Pastor of Greek Orthodox Church, Ipswich, Mass. Lecturer in Eastern Orthodoxy; contributor to religious periodicals and newspapers. Permanent address: 9 Lafayette Rd., Ipswich, Mass. Thesis: "Christianity and the Wisdom of the Greeks."

ROBERT EDWARD GIBB, B.D. Born Brooklyn, New York, August 19, 1931. Bucknell University. Field work: Assistant in Religious Education, First Church in Newton, Mass.; Sunday School Teacher, Church of the Redeemer, Chestnut Hill, Mass.; Student Assistant, Mt. Vernon Church of Boston, Mass. Student offices and organizations: Chairman, Athletic Committee. Present work: Minister to Students and Youth, Central Congregational Church, Providence, R. I. Permanent address: 26 Diman Place, Providence 6, R. I.

ROBERT JOSEPH GILLESPIE, III, B.D. Born Millville, N. J. August 19, 1928. Bloomfield College; Princeton Theological Seminary. Field work: Evangelical Congregational Church, Needham, Mass.; Director of Youth, Emerson College, Boston, Mass. Present work: Counselor for Men, and Teacher of History of Social Science at Emerson College. Permanent address: 316 "E" Street, Millville, N. J. Thesis: "A Critical Review of Illinois Ex Rel. McCollum v. Board of Education of School District No. 71, Champaign County, Illinois, et al."

GEORGE ANDREW GRAHAM, JR., B.D. Born Bakersfield, Calif., December 7, 1930. University of Redlands. Field work: Assistant for Young Adult work, Old South Church, Boston, Mass. Student offices and organizations: Vice-President, Student Association. Present work: Assistant Minister, First Baptist Church, Mt. Vernon, N. Y. Permanent address: 3916 Huntington Blvd., Fresno, Calif.

MALCOLM JAMES GROBE, B.D. Born Oak Park, Ill., November 12, 1930. Beloit College. Field work: First Congregational Church, Concord, N. H. Present work: Associate Pastor, First Congregational Church, Concord, N. H. Permanent address as of July 1, 1956: The Congregational Church, Killingworth, Conn.

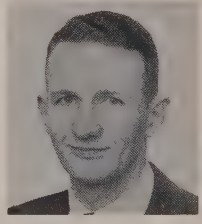
DONALD LEIGH HADFIELD, B.D. Born Aurora, Ill., February 2, 1930. Macalester College. Field work: Wellesley Congregational Church, Wellesley, Mass. Present work: Assistant Minister, Wellesley Congregational Church. Permanent address: 32 Oak Street, Wellesley 81, Mass.

WILLIAM SIDNEY HALL, B.D. Born Rahway, N.J., November 9, 1929. Drury College. Field work: Minister to Youth, Eliot Congregational Church, Roxbury, Mass. Present work: Pastor, Federated Church, Granville, Mass. Permanent address: Perth Amboy, N.J.

GRANVILLE GREENWOLD, S.T.M. Born New York, N.Y., November 29, 1921. Denison University; Colgate-Rochester Divinity School. Field work: Minister of Education, First Baptist Church, Fall River, Mass. Present work: Minister of Education, First Baptist Church, Fall River, Mass. Permanent address: 234 Calvin St., Fall River, Mass. Thesis: "An Analytical Evaluation of the Relationships Between the Hospital Supervisors and the Student Chaplains."

HAROLD LEE HARRISON, B.D. Born Cromwell, Iowa, January 15, 1931. Grinnell College. Field work: Associate Minister, Saxonville Congregational Church; Saxonville, Mass.; Assistant to the Minister, Bethany Congregational Church, Lynn, Mass.; Pastor, Webster Congregational Church, Webster, Mass. Student offices and organizations: Co-editor of the "Hill View". Present work: Pastor, Salisbury Congregational Church, Salisbury, N.H., Pastor, Webster Congregational Church, Webster, N.H. Permanent address: R. #5, Penacook, N.H.

ARNOLD GEORGE HAWKINS, JR., B.D. Born Randolph, Mass., September 8, 1930. Denison University. Field work: Student Assistant, First Baptist Church, Waltham, Mass. Present work: Associate Pastor, First Baptist Church of Malden, Mass. Permanent address: 4 Hudson Street, Malden, Mass.

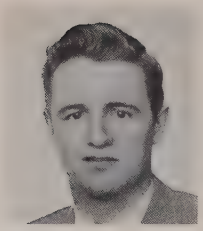


MARY ANN PEEBLES HENDERSON, B.D. Born Raleigh, N.C., July 15, 1907. Meredith College. Field work: Pastoral supply work in Massachusetts, Vermont and Maine. Present work: Minister, Sharon Congregational Church, Sharon, Vt. Permanent address: 814 Wake Forest Road, Raleigh, N.C.

PERRY SLADE INNIS, B.D. Born St. Joseph, Mo., July 31, 1920. Princeton University; University of Washington. Field work: Pastor, Amicable Congregational Church, Tiverton, R.I. Present work: Pastor, Amicable Congregational Church, Tiverton, R.I. Permanent address: 3602 East Columbia Street, Seattle 22, Wash.

RUTH MORGAN JONAS, M.R.E. Born Wilder, Vt., June 24, 1910. Beloit College: Chicago Theological Seminary. Present work: Instructor in Sociology at Endicott Junior College, Beverly, Mass. Permanent address: 574 Main Street, Lynnfield Center, Mass. Thesis: "The Use of the Novel in Teaching a Course in 'Marriage and the Family' in the Junior College."

ALFRED WALLACE JONES, JR., B.D. Born Norfolk, Va., August 15, 1921. Virginia Theological Seminary and College; Virginia Union University. Field work: Director of Youth Work, St. John's Baptist Church, Woburn, Mass. Present work: Pastor, Third Baptist Church, Lawrence, Mass. Permanent address: 2700 Liberia Drive, Norfolk, Va.



MERLE RICHARD JORDAN, B.D. Born Portland, Maine, March 4, 1931. Bowdoin College. Field work: Newton Highlands Congregational Church, Newton Highlands, Mass. Student offices and organizations: President, Senior Class; President, Intern Class. Present work: Minister, Hebron Community Baptist Church, Hebron, Maine. Permanent address: Hebron, Me.

NORMAN OSCAR KEIM, B.D. Born Buffalo, N.Y., May 25, 1929. Cornell University. Field work: Student Assistant, First Baptist Church, Holden, Mass.; South End Project Study, Boston; Student offices and organizations: Chairman, Interseminary Committee; President, New England Interseminary Movement. Present work: Minister to Students, Judson Memorial Church, New York City. Permanent address: 237 Thompson Street, New York 12, N.Y.

JOHN ARTHUR KLINDT, B.D. and S.T.M. Born Cassville, Wis., May 29, 1927. University of Wisconsin. Field work: Youth Advisor, First Baptist Church, Lexington, Mass., and Pawtucket, R.I. Assistant to the Minister, Student Worker, First Baptist Church, Boston, Mass. Student offices and organizations: Chairman, Social Action Committee; Co-Chairman of Hill Outreach Committee. Present work: Pastor, First Baptist Church, Grafton, Mass. Permanent address: Cassville, Wis. Thesis: "Christian Ethics in Eschatology: A Suggested Existential Orientation for Discovering the Bases and Implications of their Relatedness."

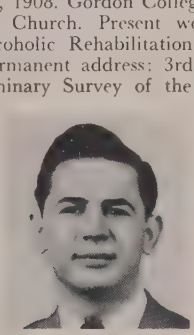
FRANK HAROLD KNIGHT, JR., B.D. Born Boston, Mass., February 21, 1929. Franklin College. Field work: Youth Worker, First Baptist Church, Pawtucket, R.I. Assistant Minister, United Baptist Church, Saco, Maine. Present work: Assistant Minister, United Baptist Church, Saco, Maine. Permanent address: 12-c Cross Street, Saco, Me.

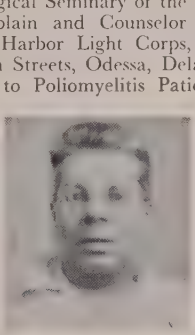
WARD ARTHUR KNIGHTS, JR., B.D. Born Bennington, Vt., October 17, 1927. John Brown University; Hartford Theological Seminary. Field work: Minister, The Congregational Churches, Goshen and Plainfield, Mass. Minister, First Congregational Church, Rochester, Mass. Present work: Minister, First Congregational Church, Rochester, Mass. Army (Reserve) Chaplain of the 399th Evacuation Hospital. Permanent address: Rochester, Mass.

GENE DANIEL LANDRY, B.D. Born Lynn, Mass., June 27, 1928. Ottawa University. Field work: Pastor, First Baptist Chapel, Wakefield, Mass. Student offices and organizations: Housing Committee. Present work: Pastor, South Baptist Church, New Bedford, Mass. Permanent address: 10 Emery Street, New Bedford, Mass.

PETER JAMES LEVENTIS, B.D. Born Salonika, Greece, March 15, 1931. Greek Archdiocese Theological Institute, 1953. Field work: Preaching, Lecturing and Chanting in different Greek Orthodox Churches. Present work: Planning to enter the Greek Orthodox priesthood and serve the Greek Orthodox Church in the U.S.A. Permanent address: 3 Pleasant Street, Ipswich, Mass.

JACKSON ARTHUR McCHESNEY, S.T.M. Born Philadelphia, Pa., March 19, 1908. Gordon College; Theological Seminary of the Reformed Episcopal Church. Present work: Chaplain and Counselor Salvation Army Alcoholic Rehabilitation Center (Harbor Light Corps, Philadelphia). Permanent address: 3rd and Main Streets, Odessa, Dela. Thesis: "A Preliminary Survey of the Ministry to Poliomyelitis Patients."



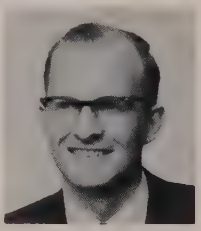


WILMA LEE McCOWEN, M.R.E. Born Kansas City, Missouri, July 14, 1931. Ottawa University. Field work: Primary Worker, First Baptist Church, Newton Centre, Mass. Student offices and organizations: Secretary, Student Association. Permanent address: 4326 Woodland Avenue, Kansas City 10, Mo. Thesis: "The Problem of Teaching Moral and Spiritual Values in Public Education."

DAVID EDWARD MOORE, B.D. Born Skowhegan, Maine, November 14, 1930. Bates College. Field work: Pastor, Heath Christian Center; Assistant Director, Boston Baptist Bethel City Mission Society Summer Camp; Pastor, South Foxboro Union Church, South Foxboro, Mass.; Institutional Chaplain, Attleboro Area Council of Churches. Field Director, Camp Rox"Y" (Boston YMCA). Present work: Pastor, South Foxboro Union Church. Permanent address: 52 Mechanic Street, Skowhegan, Maine.

ISAMU MORITA, B.D. Born Captain Cook, Lona, Hawaii, T.H., September 11, 1924. University of Hawaii. Field work: Youth Worker, First Baptist Church, Newton, Mass. Present work: Pastor, Puumene Congregational Church, Puumene Maui, Hawaii, T.H. Permanent address: Puumene Maui, Hawaii, T.H. Thesis: "The Kingdom of God According to the Synoptic Gospels."

DAVID BRUMBAUGH NELSON, B.D. Born Seattle, Washington, April 15, 1929. University of Washington. Field work: Congregational Church, Wrentham, Mass.; Boston Baptist Bethel City Mission Society; Congregational Church, Hooksett, N.H. Student offices and organizations: Chairman, Social Action Committee. Present work: Pastor, Congregational Church, Hooksett, N.H. Permanent address: Hooksett, N.H.



WILLIAM CONRAD NELSON, B.D. Born Worcester, Mass., May 30, 1921. American International College; Gordon Divinity School. Field work: Pastor, First Baptist Church, Mendon, Mass.; Pastor, First Baptist Church, Whitman, Mass. Present work: Pastor, First Baptist Church, Whitman, Mass. Permanent Address: 63 Beulah Street, Whitman, Mass.

PAUL SAMUEL PHILLIPPE, M.R.E. Born Saba, Dutch West Indies, December 9, 1929. Frankfort Pilgrim College; Butler University School of Religion. Field work: Pastor, Pilgrim Holiness Church, Cambridge, Mass. Present work: Pastor, Pilgrim Holiness Church, Cambridge, Mass. Permanent address: 284 Cambridge Street, Boston, Mass. Thesis: "The Cambridge, Massachusetts, Pilgrim Holiness Church School and Its Development."

JOHN WILLIAM PHILLIPS, S.T.M. Born Raleign, N.C., December 29, 1925. Wake Forest College; Southeastern Baptist Theological Seminary. Present work: Commissioned missionary of the American Baptist Convention as missionary to Bengal-Orissa, India. Permanent address: 442 Rose Lane, Raleigh, N.C. Thesis: "The Sermon on the Mount as Interpreted by Augustine of Hippo and Søren Kierkegaard of Denmark."

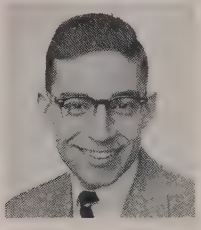
LILY MOBLEY PHILLIPS, B.D. Born Greenville, N.C., October 26, 1928. Wake Forest College; Southeastern Baptist Theological Seminary. Present work: Commissioned by the American Baptist Convention as missionary to Bengal-Orissa, India. Permanent address: 442 Rose Lane, Raleigh, N.C. Thesis: "American Baptist Missions in Bengal-Orissa."

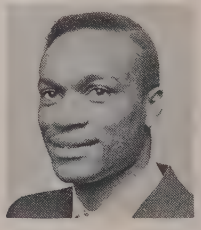
JAMES GEORGE PIRIE, II, B.D. Born Barre, Vt., January 8, 1931. Bates College. Field work: Assistant Minister, First Church, Nashua, N.H.; Associate Minister, First Church, Billerica, Mass. Present work: Associate Minister, First Congregational Church, Billerica, Mass. Permanent address: 290 Boston Road, Billerica, Mass.

EDGAR MORRIS RANDLE, JR., B.D. Born Newton, Mass., September 30, 1929. Northeastern University. Field work: Pilgrim Congregational Church, Cambridge, Mass.; Plymouth Congregational Church, Framingham, Mass. Present work: Assistant Pastor, Second Congregational Church, Westfield, Mass. Permanent address: 25 West School Street, Westfield, Mass.

STANLEY KEITH RICE, B.D. Born Webster City, Iowa, July 19, 1930. Denison University. Field work: First Congregational Church, Hyde Park, Mass. Present work: Assistant Minister, Fourth Presbyterian Church, Bronx, N.Y. Permanent address: 1241 Olmstead Avenue, Bronx 62, New York.

ROSENWALD CLAUDE ROBERTSON, B.D. Born West Norfolk, Va., June 10, 1931. Lincoln University; Virginia Union University. Field work: Heath Christian Center, Boston, Mass. Student offices and organizations: President, Student Association; Campus Affairs Committee; Housing Committee. Present work: Boys' Worker at Heath Christian Center, Boston. Permanent address: West Norfolk, Va.





ROBERT ABBOTT SARGENT, B.D. Born Boston, Mass., June 27, 1930. Boston University. Assistant, Chestnut Street Congregational Church, Worcester, Mass.; Assistant, First Church, Newton, Mass.; Protestant Chaplain for Boy Scouts of America, Norumbega Council; Chaplain to the Aged for Newton Council of Churches. Present work: Pastor, Alstead Larger Parish, N.H. Permanent address: 44 William Street, Walpole, Mass.

DAVID WINSTON SHEPPARD, B.D. Born Quincy, Mass., December 28, 1927. Massachusetts Institute of Technology; Gordon College; Gordon Divinity School. Field work: Pastor, Evangelical Congregational Church of Dunstable, Mass. Present work: Pastor, Evangelical Congregational Church, Dunstable, Mass. Permanent address: Main Street, Dunstable, Mass.

ROBERT EUGENE SISSON, B.D. Born Worcester, Mass., May 22, 1931. Clark University. Field work: Centre Congregational Church, Northbridge, Mass.; Adams Square Congregational Church, Worcester, Mass. Present work: Edwards Congregational Church, Saxonville, Mass. Permanent address: Edwards Congregational Church, Saxonville-Framingham, Mass.

CHARLES CRAWFORD SMITH, B.D. Born Boston, Mass., January 6, 1930. Bucknell University. Field work: Quincy Point Congregational Church, Quincy, Mass.; First Congregational Church, Fall River, Mass. Present work: Assistant Minister, First Congregational Church, Fall River, Mass. Permanent address: 21 June Street, Fall River, Mass.

JOHN IRVING SMITH, S.T.M. Born Concord, Mass., April 13, 1920. Gordon College, The Newton Theological Institution. Field work: Baptist Church, Fayville, Mass. Present work: Minister, Quinsigamond Baptist Church, Worcester, Mass. Chaplain, Worcester State Hospital. Permanent address: 67 Upland Street, Worcester, Mass. Thesis: "Man's Guilt and His Concept of God."

GLEN OTIS STODDARD, B.D. Born Bellingham, Wash., July 21, 1930. Linfield College; Berkeley Baptist Divinity School. Field work: United Baptist Church, Concord, N.H. Present work: Minister, North Springfield Baptist Church, North Springfield, Vt. Permanent address: North Springfield, Vt.

LUCIAN. EDGAR STONE, JR., B.D. Born Providence, R.I., November 26, 1928. Brown University; University of Michigan. Field work: Director of Youth Work, The Lakewood Baptist Church, Lakewood, R.I. Student offices and organizations: Member Executive Committee, Intern Class. Present work: Pastor, The First Baptist Church, Adams, Mass. Permanent address: 15 Commercial Street, Adams, Mass.

MIRIAM THURMAN, B.D. Born Cedartown, Ga., November 4, 1931. Mercer University. Field work: Youth Director, Washington Street Baptist Church, Lynn, Mass.; Youth Director, Trinity Church, Northborough, Mass.; Junior High Director, Hanson Baptist Church, Hanson, Mass. Present work: Assistant Chaplain, University of Georgia. Permanent address: Apt. 11, Milledge Circle Apts., Athens, Ga. Thesis: "A Biblical Doctrine of Man with Special Reference to the Psalter."

DALE REESE TURNER, B.D. Born Chillicothe, Mo., October 23, 1928. Ottawa University; Central Baptist Theological Seminary. Field work: Youth Leader, Calvary Baptist Church, Lowell, Mass. Student offices and organizations: Vice-President, Senior Class; Manager, Visual Aids Office. Present work: Minister of Education, First Baptist Church, Arkansas City, Kansas. Permanent address: 1119 North D, Arkansas City, Kansas. Thesis: "What About Hell"?

JOHN WEST WALDRON, B.D. Born Flemington, N.J., December 30, 1925. Denison University. Field work: First Congregational Church, Whitman, Mass. Present work: Associate Minister, Congregational Church, West Medford, Mass. Permanent address: 8 Monument Terrace, W. Medford, Mass.

WILLIAM ELMER WILCOX, B.D. Born Boston, Mass., March 23, 1930. University of Massachusetts. Field work: Youth Director, Boylston Congregational Church, Jamaica Plain, Mass. Present work: Minister, Harrisville, Chesham and Nelson churches. Permanent address, Harrisville, N.H.

JAMES ROBERT WILLIAMS, B.D. Born Nanticoke, Pa., May 15, 1929. Bucknell University. Field work: Asistant to the Minister, First Congregational Church, Middleboro, Mass. Present work: Minister, First Congregational Church, Middleboro, Mass. Permanent address: 331 East Union Street, Nanticoke, Pa.

WILLIAM WALLACE WILLIAMS, III, B.D. Born Braintree, Mass., February 14, 1920. Gordon College; Gordon Divinity School. Field work: Kingston Federated Church. Present work: Pastor, Kingston Federated Church, Mass. Permanent address: 211 Main Street, Kingston, Mass.

JOHANNES RICHARD WIRSCHING, S.T.M. Born Gumbinnen, Germany. University of Goettingen; University of Heidelberg. Field work: Occasional preaching; participation in the Deputation Team of Andover Newton Theological School. Permanent address: University of Heidelberg, Germany. Thesis: "An Examination of the Christology Underlying I Peter 3, 18-22."

RICHARD EUGENE WITHERS, B.D. Born Cameron, W. Va., September 9, 1927. Alderson-Broaddus College; Pennsylvania State College. Field work: Washington Street Baptist Church, Lynn, Mass.; Federated Church, Franklin, Mass.; First Congregational Church, West Roxbury, Mass. Student offices and organizations: Chairman, Community Life Committee; Treasurer, Benevolence Drive. Present work: Instructor, Alderson-Broaddus College, Philippi, W. Va. Permanent address: 423 Main Street, Logan, W. Va. Thesis: "Mumford's View of Man".

AUGUST JOHN WOERNER, B.D. Born Newark, N.J., September 27, 1925. University of Bridgeport; New School for Social Research. Field work: Minister of Youth, Trinity Church, Northboro, Mass.; Director of Church Education, Athol Congregational Church, Athol, Mass. Present work: Minister of Christian Education, State Street Congregational Church, Portland, Maine. Permanent address: 165 State Street, Portland, Maine.

ROBERT LESLIE WOOD, B.D. Born Manchester, Conn., February 27, 1930. Boston University. Field work: Organist and Choir Director and Assistant Minister in Religious Education, Central Congregational Church, Jamaica Plain, Mass. Present work: Organist and Choir Director and Assistant Minister in Religious Education, Central Congregational Church, Jamaica Plain, Mass. Permanent address: 58 Woodbridge Street, Manchester, Conn.

VIRGIL ALEXANDER WOOD, B.D. Born Yancey Mills, Va., April 6, 1931. Virginia Union University. Field work: Student Assistant, Quincy Point Congregational Church, Quincy, Mass.; Pastor, Bradley Memorial Baptist Church, Martha's Vineyard, Mass. Student offices and organizations: Treasurer, Student Association; Housing Committee. Present work: Pastor, Pond Street Baptist Church, Providence, R.I. Permanent address: Yancey Mills, Va.

WALTER EDWARD WYMAN, M.R.E. Born Bar Harbor, Maine, November 19, 1916. University of Maine; Bangor Theological Seminary. Field work: Pastor, Maplewood Congregational Church, Malden, Mass. Present work: Pastor, First Congregational Church, Lee, Mass. Permanent address: 20 Park Place, Lee, Mass. Thesis: "Calvin, A Teacher in the Church."

THE ANDOVER NEWTON FACULTY

First and second rows, left to right: Beebe, Morton, Scammon, Miller, Pearson, McCann, Gezork, Linn, Minear, Guptill, Billinsky, Sillen, and Gottwald.

Back row: Tuck, Pierce, Fallaw, Hazleton, Dabney, Berkeley, Forgey, Brush, and Dunstan.

Scholastic Honors, 1955-1956

The Committee on Scholarship Awards of the Faculty voted the following Honor Scholarship awards based on academic work:

Junior Class: First honors: George Allen (Andover), Blair Benner (Newton). Second honors: Allen Vander Meulen (Andover), John Cross (Newton).

Middle Class: First honors: Robert Simpson (Andover), Betty Gardner (Newton). Second honors: Stuart Brush (Andover), Wallace Reid (Newton).

Senior Class: First honors: Helen Terkelsen (Andover), Lily Phillips (Newton). Second honors: Fred Strasburg (Andover), James Alexander (Newton).

M.R.E. Students: Senior first honors: Guiragos Chopourian; Junior first honors: Louise Lambert.

MASSACHUSETTS BIBLE SOCIETY AWARDS

On May 17 Dr. Edmund H. Linn presented gift editions of the Revised Standard Version given by Dr. Robert Wood Coe of the Massachusetts Bible Society to the following for excellence in public reading of the Bible:

Junior Class: Harry R. Mahoney

Middle Class: Robert W. Simpson

Senior Class: John R. Washington

ALBERT E. TEE MEMORIAL SERMON

On May 1 Lawrence E. Tee, '45, awarded the $25 Albert E. Tee Memorial prize for the best sermon based on a character or an episode in Church History, to Blair M. Benner of the Junior Class.

THE ANDOVER NEWTON ALUMNI ASSOCIATION

John H. Scammon, N'30, *President*

John A. Martin, A'37, *Vice-President*

Albert R. Phillips, N'37, *Clerk-Necrologist*

Richard D. Pierce, A'38, *Treasurer*

Board of Directors: Nathanael M. Guptill A'43; Egbert W. A. Jenkinson A'21; George A. Hodgkins A'53; Joseph A. Sisk N'33; E. Spencer Parsons N'44; Alexander Henderson N'18.

Nominating Committee: Alfred W. Stone A'16; Robert J. MacLeod A'45; Howard A. Andrews A'41; Everett A. Sherwood N'33; Raymond F. Smith N'37; Albert R. Phillips N'37.

Honorary Presidents: President Emeritus Everett C. Herrick N'01; Dean Emeritus Vaughan Dabney A'14.

The new Andover Newton Alumni Association elected the following officers, left to right: Rev. Albert R. Phillips N'37, Clerk-Necrologist; Dr. John H. Scammon, N'30, President; Rev. John M. Martin A'37, Vice-President; Dr. Richard D. Pierce A'38, Treasurer.